

# COLLECTANEA

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## REBUS HIBERNICIS.

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WITH COPPER PLATES.

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D U B L I N :

L U K E W H I T E .

M, DCC, LXXXVI.

# ALLHALLOW EVE,

NAMED BY THE IRISH,

## *OIDHCHE SHAMHNA;*

Of the LA SAMAN and MI SAMAN,  
or, the Day and Month of SAMAN of  
the ANCIENT IRISH:

Of the DEUS SUMMANUS of the  
ANCIENT ROMANS:

Of the <sup>שָׂמַאֵל</sup> SAMAEL and <sup>שַׁמּוֹן</sup> SA-  
MAONI of the IDOLATROUS JEWS:

And of the ASUMAN of the ANCIENT  
PERSIANS.

**S**AMHAIN, All Saints-Tyde, genit.  
SAMHNA. *OIDHCHE SHAMHNA*, All Saints-  
Eve. O'Brien's Irish Dictionary.

SAMHAIN, All Saints-Tyde. Shaw's Dicti-  
onary.

SAMHAIN, All Saints-Tyde. Lhwyd's Ar-  
chæol. Britan. \*

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\* Samhain, says Lhwyd, from some modern glossarist, is compounded of *Samb*, summer and *shuin* the end: this is a false derivation; *Sambain* could not then form *Shambna* in its inflexions, but *Samba-shuin* or *Saimb-shuin*: the glossarists were

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LA SAMHNA, Hallowmas-Day. Mac Donald's Galick and English Vocabulary.

MI SAMAN, i. e. MI DU, i. e. NAOI MI, the Month of November. Vet. Gloss.

The MI SAMAN of the ancient Irish fell on the month of November; it was also named MI DU or DUBH, that is, the month of mourning, being the season appointed by the Druids for the solemn intercession of the quick, for the souls of the dead, or those who had departed this life within the space of the year.

They taught the Pythagorean system of the transmigration of souls; and that *Samhan* or *Baal-Samhan* at this season called the souls to judgment, which, according to their merits or demerits in the life past, were assigned to re-enter the bodies of the human or brute species, and to be happy or miserable during their next abode on this sublunary globe; hence *Samman* was named BALSAB, or Dominus mortis, for *Bal* is lord, and *Sab* death. But the punishment of the wicked, they taught, might be alleviated, by charms and magic art, and by sacrifices made by their friends to *Bal*, and presents to the Druids for their intercession.

The first day of November was dedicated to the angel presiding over fruits, seeds, &c. and was

were ignorant of the meaning of the word. Lhwyd marks the word as taken from Keating; but this author does not attempt to explain the Etymon; he only says, that the militia of Ireland went into winter quarters *o oidbebe Shambna go Beilteine*; i. e. from All Hallow Eve till May Day. *Saman* was the first month of the winter quarter, and not the last of the summer quarter:—Thus Cormac, in his glossary, says, the four great fires of the Druids, were in the beginning of February, May, August, and November.

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was therefore named LA MAS UBHAL, that is, the day of the apple fruit, and being pronounced LA-MASOOL, the English have corrupted the name to LAMBSWOOL, a name they give to a composition made on this eve, of roasted apples, sugar and ale. —This festival of the fruit, was also of oriental origin, as will be explained hereafter.

The eve of *All-hallow*, is named in Irish *Oidhche Shamhna*, i. e. the night or eve of *Saman*; by the aspiration of the consonants, it is pronounced EE OWN A; and the day following, was the great festival of *Saman*, to whom sacrifices of black sheep were offered for the souls of the departed, and the Druids exhibited every species of charms or natural magic the human mind could invent, to draw presents from the people: The sacrifice of the black sheep is recorded by Virgil.

Post, ubi nona suos aurora induxerat ortus,  
Inferias Orphei lethæa papavera mittes,  
Placatam Eurydicen vitulâ venerabere cæsâ  
Et NIGRAM maëtabis OVEM, lucumque revifes.

Georg. l. iv. 546.

This festival lasted till the beginning of December, which was named MI NOLAGH (*b*) or the month of the NEW BORN, from the Hebrew נוֹלַח *Nolah*, i. e. parire, to bring forth young; from whence the French word NOEL, and the Irish NOLAGH, Christmas-day. This month was therefore a festival of great rejoicing, as the preceding was of

O 2

mourning,

(*b*) The festival of *Nokagb* finished on the first day of the new year, or the commencement of the circle of *Sam* the sun, because, the original of spirit, heat, and light, are the preservers of life; therefore, Macrobius, *the sun, the author of the race of my progenitors*, p. 255.

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mourning, and this rejoicing continued till the last quarter of the moon in December, when the ceremony of cutting the holy misletoe began, in preparation to the grand festival of presenting it, on the first day of the new year.

The ancient Persians named this month *Adur*, that is, fire. *Adur* was the angel presiding over that element; in consequence of which, on the 9th, his name day, the country blazed all around with flaming piles; whilst the *Magi*, by the injunction of Zoroaster, visited, with great solemnity, all the temples of that element throughout the empire, which, upon this occasion, were adorned and illuminated in a splendid manner. *Richardson*.—It is very probable, that the Irish *Mi du* is a corruption of *Adur*.—The Irish custom of lighting up the houses in the country on the 2d of November, certainly originates from the above solemnity of the Persians; and in some places, the fire or *Beil-teine* is yet kept up.

The primitive Christians could not have placed the feast of All-Souls more judiciously, than on the *La Saman*, or the 2d day of November; or, that of the Nativity of our Blessed Lord, at a more proper season, than in the feast of *Nolla-zh*, or the new-born; but *Childermas* or Innocents-day, a feast intended to mourn, in memory of the children of *Bethlehem*, murdered by order of *Herod*, was misplaced in a month dedicated to joy for the new-born; and so late as the year 1645, we find, the primitive institution of our Christian fathers was forgotten, and the rejoicings of the new-born substituted in its stead; so hard are vulgar customs to be removed, as we find by the following authors.

Feste

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Feste des Innocens. Rejouissance qui se celebrait la vielle et le jour de la fête des innocens, à peu-pres comme la fete des foux, dans les cathedrales & les collegiales. *Naudè* dans la plainte qu'il ecrivit a *Gascendi* l'an 1645 dit; qu'en certains monasteres de Provence on celebre la fête des innocens avec des ceremonies plus extravagantes, que n'estoient autrefois les solennitez des *faux-Dieux*. Furetiere.

Heretofore it was the custom, to have dances in the churches on this day, wherein were persons who represented bishops, (*it should have been Druids*) by way of derision, as some suggest, of the episcopal dignity; though others, with more probability, suppose it to be done in honour to the innocence of childhood. By a canon of the council of Cognac, held in 1260, these were expressly forbid. Chambers.

It has been the opinion of some learned men, that the *Baal-Zebub* of the idolatrous Jews, was the god of flies or locusts, as the LXX have translated it *Deum Mūian, muscam*, or *Μβιαγγον muscarum averruncum*. *Basnage* is singular in supposing this deity to be Mars, or the god of battles and of arms, because, says he, the Phœnicians might readily convert זבאח tsabath into זבוב Zebub; the Irish or Ibero-Celtic retains both; for *fab* is death, and also strong, potent, valiant; so in Hebrew, זבא tsaba, militia; in Arabic, *zab*, repelling by force; *zabin*, a life-guard-man, and *zaaf*, death: but our Ibero-Druids retaining *Bal-fab*, synonymous to *Saman*, it is evident, *Baal-Zebub* is Dominus mortis.

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The LXX, speaking of this deity, name him *ἀρχὴν δαιμόνων*, *Dæmonum Principi*, which is the appellation given by the Jews to *Baal-Zebub*, or *Beel-Zebulo*, as in St. Matthew, ch. xii. v. 14, and St. Luke, ch. xi. v. 15, consequently, *Baal-faman*, *Baal-Zebub*, and *Baal-Zebulo*, are the same.

No deity of the ancients corresponds so well with our *Saman*, as *Pluto*, whom all the Heathens acknowledged as prince of hell, i. e. *Inferorum Præses*; *Pluto* is also derived from the Ibero Celtic, *Blotac* or *Blutac*, a dweller under ground. So *Beel-Zebub*, in the gospel, *ΑΡΧΩΝ ΔΑΙΜΟΝΙΩΝ*, is called, *Dæmonum Maniumque Princeps*: thus in the writings of the ancients, we frequently meet *Pluto* or *Serapis* described as *ΑΡΧΩΝ ΔΑΙΜΟΝΙΩΝ*, see Porphyrus, apud Eusebium, l. iv. præp. Evang. c. xxiii. and Clemens Alexandrinus styles him *ΜΕΓΑΛΟ ΔΑΙΜΟΝΑ*, i. e. *magnum illum Dæmonem*; thus in Æschylus, *Pluto* and *Inferorum Rex*, is beseeched to command the *manes* of Darius to return

Ἦν τε καὶ Ἐμὴ Βασιλεῦ τ' Ἰήρων.

Παμφατ' ἐνθάδε ψυχὰς ἰς φάος.

*Terraque & Mercuri & (tu) Rex Inferorum  
Mittite ex inferis animam in lucem.*—

Sophocles in his *Oedip.* styles him *ΕΝΝΥΧΤΩΝ ΑΝΑΞ* *Noctis tenebrarum Rex*. The Latins named him *SUMMANUS*, explained by Pliny, lib. ii. *Hist. Nat.* c. 52, to be *Summus Manium*: there is a remarkable inscription in Gruterus, fol. 1015, where this deity is mentioned with *Pluto*;

PLUTONI SUMMANO  
ALIISQUE DIS STYGIIS.

Cicero makes particular mention of *Summanus*, but Ovid seems to be ignorant who he is. See *Fast.*

Fast. 6. 731. Thus Cicero, cum Summanus in fastigio Jovis optimi maximi, qui tum fictilis, e cælo ictus esset, nec usquam ejus simulacri caput inveniretur, Hauruspices in Tiberim id depulsum esse dixerunt, idque inventum est in loco, qui est ab Hauruspicibus demonstratus. De divin. l. i. But this is a Druid's tale, and the ceremony of searching for the head in the Tiber, is still preserved in Ireland, on the festival of *Saman*, by dipping the head into a tub of water, to take up an apple in the mouth; and by the people of the western isles wading into the sea, in search of SHONY, on this festival.

This Pluto of the Greeks and Latins, is explained by the Rabbi's by לַמַּדּוּד SAMMAEL, i. e. *Angelus improbus*. *Angelus Sammael* improbus princeps est omnium Diabolorum; and the like power is ascribed by the Heathens to Pluto, whom the *Magi* and *Druids* studied to reconcile to them: thus Porphyrius, hos (Dæmones) et maxime eorum Principem colunt, qui mala per MAGIAM perpetrant.

Rabbi Sim. Ben. Jachai, names these deities שַׁמַּאוֹנִי Sammaoni, i. e. Dæmones, part. 2, fol. 14, col. 1. A name evidently of the same origin of the Irish *Saman*, (b) and of the Persic ASUMAN, an angel

(c) The Hibernian Druids, understood by *Saman*, that being which had power from *Albeim* or God, over the soul, which they taught was immortal. This is the Hebrew *Shemah*, or n. *Shemah*.

The Hibernian Druids had five names to express the soul of man figuratively, and but one for the rational soul. These five figurative expressions are literally the same as those of the Jews, selected from the Holy Scriptures, and as they do  
not



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angel who presides over the 27th day of every Persian solar month, and is considered the same with  
MORDAD,

not occur in any other Celtic language, they are here deserving of notice, because they explain our Druidical *Lo Sa-man*: they will be more fully discussed, when we come to treat on ecclesiastical subjects.

The rational soul was called *ann*, i. e. the living spirit; the life, from whence the Lat. *anima*.

The figurative expressions were,

1. *Neobbas*, i. e. immortality, from *bàs*, mortality, death: *neo* is a prefixed negative.

2. *Ruice*, i. e. air, spirit, æther, life.

3. *Samban*, *Samal*, i. e. the likeness of the great *Samb* or Sun, which, they thought, was the likeness of the *Albein*. Heat and light is the producer and preserver of life; therefore, Sol was the god of nativity.

4. *Coidbche*, i. e. immortal, continual, for ever.

5. *Ceid*, *Caid*, i. e. the gift of god, the divine love of God to man; hence *Ceidfbamb*, or *Ceidamb*, is a name for the month of May, from the solemnities of that festival, to *Samb*; it was also named *Cad-am*, or the holy season; and *Ceit-am* or *Kit-am*, i. e. the assizes.

*N* or *Ne*, in Hebrew, is a servile letter; when prefixed, it is passive, or a noun. The ancient Irish had no *P*, they used always *B*, with an hiatus. *Nepbesb*, because it has a vegetative power, whereby it occasions the growth of man. *Humphreys in his Apologetics of Athenagoras*.

*Manasseh Ben Israel*, from the *Beresbitb Rabba*, informs us, that the ancient Jews had five names for the soul of man; viz. 1. *Nepbesb*. 2. *Ruach*. 3. *Nesbemb*. 4. *Kajah*. 5. *Jecbida*. We will produce some explanations of these words, according to celebrated writers, reserving the greater part for another time, being foreign to the subject of this essay.

*Nepbesb*, to breathe out, respire, take breath, the animal frame, the person in rational creatures; and it is applied to the vegetable life in plants, once in the bible; but it is never the rational soul. Lev. xxi. 2. Neither shall he (the priest)

MORDAD, OF ASRAEL, the angel of death. Richardson Arab. Lex. vol. i. p. 117. *Murdad*, in Persic,

priest) go into any (*nepbesheth muth*) dead body; it is the vital frame, whether alive or dead. Bates Crit. Heb.

*Fás*, in Irish, is to vegetate; but *neofás* will imply a dead body, that can vegetate no longer.

Ethiop. *Nepbesh*. There are two souls in man; the one, which is the breath or spirit of life, (i. e. the rational soul) proceeding from the mouth of God, the Creator, which relates not to the elementary nature of man, neither doth it die; the other, is the animal faculty, (that is the sensitive life or soul) and this is compounded of the elements, and is itself mortal. Job vii. 7. Remember, that (*ruch*) breath is my life. xiii. 10. In whose hand is the *nepbesh* of every one that lives, and the breath of every flesh of man. Castellus.

*Nepbesh*, as a verb, signifies to breathe; and, as a substantive, an agent, a breather, a frame breathed in. Hutchinson.

*Neshemah*, so called, as having the intellectual faculty which distinguishes man from all mute creatures: it is derived from *shamaim*, heavens, and, therefore, this name is never read in the Holy Scriptures, as given to beasts, but to man only, Humphreys' Apolog. of Athenagoras.

*Neshemah*, breath, the animal that breathes; but it is not appropriated to the immortal soul; it is called, God's blast and breath, Ps. xviii. 16, and 2 Sam. xxii. 16. at the (*neshemah*) blast of (*ruch*) the breath of his nostrils. Bates Crit. Heb.

After I have shewed the nature of man, his station, &c. I must shew, that there is a necessity, and that it cannot be otherwise, but that all the ideas we have of essence, or powers of our own souls as other spirits, nay, even of God, must be taken from those in the air; and, as *neshemah* is taken from the air, in the said condition and action, *halitus*, *status*, which is the true and real idea of the word, it is used here for a being of an essence, not otherwise to be described, of a different nature, and distinct from the substance of *Adam* the man, the creature that lives, and has his powers from the element of the air. Hutchinson's Introd. Moses's Prin. p. 38.

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Persic, implies *giving death*; but he was also one of the reputed guardians of trees, fruits, seeds, and herbs. Ibid. p. 1568. But MURDAD was also the ancient Persic name of the month of *November*. Quintus mensis in anno Gjol. (Julius) sed in anno vet. *November*, i. e. *Murdad*, vulgo *Mirdad* et *Amirdad*, qui est angelus qui præest arboribus, frugibus, ac seminibus et *Hyemali parti anni*, sed *Murdad* seu *Mordad*, q. d. *mortem dans*, significatur, etiam *angelus mortis*. Hyde Relig. Vet. Pers. p. 243. *Mordad* est *Azrael*, qui motiones fedat & animas a corporibus seperat, ut credunt Persarum Magi. Cazvinus.

Apud quosdam veteres Judæos שַׁמַּאֵל *Sammael*, i. e. venenum Dei, exponitur angelus mortis: is tamen aliis eorum est *Satanas*, seu Princeps diabolorum, quem aiunt inequitasse serpentem antiquum et seduxisse Evam: nam *Sammael* exponitur *Asmodeus* seu tentator, de quo aliàs dicitur *Sammael* est *Princeps maximus qui in cælis*: huic tanquam Diei Judicii advocato dant seu offerunt *munus* in die propitiationis,

By *Samb*, our Druids understood the sun, the likeness of the *Albeim*, or God; hence our *Saman*; from this idea, *Samail* is a likeness, an image, a vision, spectre, ghost; hence the Latin *Similis*.

I believe, the reader will allow, that our Hibernian Druids could have argued well with our modern philosophers on this subject;—he will be pleased to recollect, that I have often asserted, and think I shall hereafter prove, that the Irish Druids were not *idolaters*, had no graven images, and received the light of the gospel sooner than any other religious in the western world.

In the beginning of the Samaritan Pentateuch, we read, in principio creavit *Asma* cælum & terram.—*Sbem* is frequently used by the modern Jews for *Alim*, Deus.

nis, ne Judæos propter peccata accuset. Hyde. Rel. Vet. Pers. p. 244. See more of this deity in Buxtorf.

The feast of *Murdad*, the angel of the ancient Persians, who presided over fruit, falling on the 1st of November, is evidently the same as our *La meas ubhall*; and from hence is derived the custom of eating a great quantity of apples and nuts on this day; and the ceremony of the *La Saman*, or the following day, is blended with it, being both kept on the vigil of the latter.

I have not met the word *Murdad* in any ancient Irish MSS. but as this deity presided over herbs, and our Druids were great botanists, it is not improbable that the Irish name for agrimony, (viz. *murdrad*) to which they attributed so many excellent virtues, may be a corruption of *murdad*, and so called by way of excellence.

The Phœnicians believed Pluto to be DEATH, as we find in Philo. Bybl. ap. Eusebium, l. i. c. x. p. 38. "nec multo post more filium ex Rhea genitum vita functum consecret: but,  $\mu\theta$  is the Hebrew מוּת *muth*, and the Irish *muath*; thus the Irish say, *ata se dul a muath*, it is petrified, i. e. dead and gone.

*Pluto* was the modern name of *Sammaon* or *Sammael*: The general derivation of *Pluto* is from  $\pi\lambda\upsilon\tau\upsilon\varsigma$ , i. e. Riches,—dictus est Pluto, say the glossarists,  $\alpha\pi\omicron\ \tau\upsilon\ \pi\lambda\upsilon\tau\upsilon$ , hoc est a divitiis,—quæ ex terræ eruuntur visceribus: true; but we shall find the Greek  $\pi\lambda\upsilon\tau\upsilon$  to be of Ibero-Celtic origin: We will now trace the history of *Pluto* in a few words.

*Pluto*, the son of Saturn and Rhea, or Ops, was the youngest of the three Titan brothers, who  
escaped

escaped the cruelty of their father: Italy and Spain fell to his lot. Pluto retired to the extremity of Spain, and applied himself in carrying on the working of the gold and silver mines, with which that country once abounded, as we learn from Possidonius, Avienus, and many others: they even describe its mountains and hills to have been all of gold and silver, especially those near Tartessus. Aristotle says, that the first Phœnicians who landed in Spain, found so great a quantity of gold and silver, that they made their anchors of those precious metals: and the author of the book of Maccabees, l. i. c. viii. speaking of the Romans, says, that by the conquest of Spain, they made themselves masters of the mines of gold and silver.

This, doubtless, obliged Pluto, who before was named *Agefilaus*, and *Agefander*, (or the leader of men, &c.) *Dis*, &c. to fix his residence about *Tartessus*; he was skilled in mining, and this made him pass for the god of riches.

*Blot*, in Irish, is a mine, a cave, or any subterraneous place.

*Blotac*, is a miner or dweller in caves. *Shaw's Dictionary*, & *Vet. Gloss.*

P being mutable with B, formed the Irish verb *plutadh*, to dig, to mine, to break in pieces: metal being early the standard of money, *blot*, *blat*, and *blath*, signify price, value; and from gold and silver being easily polished, we have the adjective *blothach*, as *cloch blotach*, a polished stone. Hence the name of Pluto, and of the Greek *πλουτος*, riches; and from Tartessus the Latin *Tartarus*, hell.

Pluto continually employed labourers in the mines, who were obliged to work far in the earth,  
and

and, in a manner, as far as hell and the gloomy mansions of the *manes*, in search of hidden treasures; and thus Pliny describes them, *in sede maniumque opes quærimus, nos ad inferos agunt*, l. xxxii. c. i. hence he was said to dwell in the centre of the earth: add to this, that they who work in the mines of gold and silver, commonly die there; so was Pluto reckoned the king of the dead, and the very name he bore; viz. *ADES*, signified death, destruction; and from the Phœnician *ED* or *ΑΙΔ*, *exitium*; in the Ibero Celtic, *EAD* or *EAG*, death.

The learned Millius, it is true, derives Pluto from the מִפְּלֵזֶת *miphlezet*, mentioned in the 1 Kings, c. xv. v. xiii. the root of which is פֶּלֶז, *philets* or *phlets*, i. e. *terrendo*, as most interpreters agree, but this word is better preserved in the Irish *pleisdam* or *phleisdam*, to slaughter, to butcher, to slay, from *phleisdar* or *fleisdar*, a butcher, anglicé, a *flesher*; but *miphlizet* is feminine, and has been well explained by the Rabbis, and even allowed by Millius to be the same as *Hecate*.

It does not appear from any Irish MSS. in what places the Druids offered sacrifices to *Saman*. We know, those of the *Ti-mor*, or great invisible spirit or *Baal*, were performed in *excelsis*, according to most ancient custom; and from history we learn, that the Greeks and Romans, in the worship of their infernal deities, dug little trenches or pits, which they made use of, instead of altars. Spencer, b. ii. c. xv. Fabricii Bibl. Antiq. c. ix.

*Festus* tells us, that when they sacrificed to their celestial gods, they did it *in ædificiis a terra exaltatis*, in buildings exalted high above the earth; when to their terrestrial gods, *in terra*, upon the ground; but when to the infernal, *in terra afossa*, in holes or pits

pits dug in the ground: and thus the scholiast on Euripides, in Phœnis, says, that *βουε* is an altar or building raised with steps to go up, upon which they offered sacrifices to the gods, who had their dwelling above; and *ἑοχάρα* is a ditch or pit dug in some *elevated* ground, of a certain figure, but without steps, where they sacrifice to the infernal deities.

*Eascar*, or *Eiskir*, in Irish, is a small hill, and many places retain this name from their situation; we also frequently find subterraneous buildings in Ireland, which are evidently of Druidical workmanship, such as that of New Grange near Drogheda, (*d*) which may probably have been the place of sacrificing to *Samman*. This hint may lead our Hibernian antiquaries in search of the *ἑοχάρα*.

Rabbi Moses Bar Nachman, in his notes on Deut. xii. 23. (*e*) thus describes this superstitious worship: "They gathered together blood for the devils, their idol gods, and then they came themselves, and did eat of that blood with them, as being the devils guests, and invited to eat at the table of the devils; and so were joined in federal society with them: and by this kind of communion with devils, they were able to prophesy and foretel things to come. According to the opinion of this Rabbi, they thought their demons esteemed it such a favour and obligation to be treated in this manner, that they would, in the wild and open places  
where

(*d*) See a description of this temple, by the learned Governor Pownal, vol. ii. Archæol. Soc. Ant. Lond. vol. ii.

(*e*) Only be sure that thou eat not the blood; for the blood is the life, and thou mayest not eat the life with the flesh.

where they haunted, and which therefore were made choice of for the performance of these superstitious rites, appear visibly to them, and foretell them any thing they had an inclination to know. Thus Horace describes Canidia and Sagana performing these rites :

Vidi egomet nigra fuccinctam vadere palla,  
 Canidiam, pedibus nudis, passoque capillo,  
 Cum Sagana majore ululantem, scalpere terram  
 Unguibus, et pallam divellere mordicus agnam  
 Cæperunt, cruor in fossam confusus, ut inde  
 Manes elicerent, animas responsa daturas.

Sat. l. i. Sat. viii.

And thus we read in 1 Kings, c. xviii. v. 18. that Baal's prophets cried aloud, and cut themselves after their manner, with knives and launcets, till the blood came.

The ceremony of sacrificing to *Saman*, is thus described in an ancient MSS. entitled, *Dun-seancas*, or the topography of Ireland, under the word *Magh-sleacht*, or the field of adoration, as the Irish glossarists will have it ; but I shall hereafter shew that it signifies the worship of the great God.—“ *Magh-sleacht*, so called from an idol of the Irish, named “ *Crom-Cruaith*, a stone capped with gold, about “ which stood *twelve other* rough stones. Every “ people that conquered Ireland, (that is, every “ colony established in Ireland) worshipped this “ deity till the arrival of Patrick. They sacrificed “ the first born of every species to this deity ; and “ *Tighernmas Mc Follaigh*, king of Ireland, com- “ manded (*cucu*) sacrifices to this deity, on the “ day of SAMAN, and that both men and women “ should worship him prostrated on the ground, “ till



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“ till they drew blood from their noses, foreheads,  
 “ knees, and elbows; many died with the severity  
 “ of this worship, and hence it was called, *Magh-*  
 “ *feacht.*” Vet. MSS.

*Cucu*, a sacrifice; in Hebrew, *Chug*, the Paschal Lamb; and agreeable to Mr. Hutchinson's description of the Hebrew *Chugul*, or worshipping of God as the Creator of the universe, this ancient word *Crom-Cruaith*, literally implies, the temple of the *Cruth*, i. e. Creator: This is the word still used for the transubstantiation of the host in the mass. *Cromthear* is a priest; *Crom* or *Chram*, in the Bohemian language, is a church or temple; *Chrama*, or *Charma*, in the Phœnician language, is *Anathema*, execratio. Hence, says Bochart, *Charma* or *Harma* Bœotixæ locus erat *Columnis septus*, propter vatem Amphiarum hiatu terræ ibi absorptum ira execrandus, ut fama sit neque aves illis columnis insedisse, neque feras herbam attigisse in intercolumnio illo crescentem. See *Cuirm ascaon*, in the conclusion.

The word *Crom*, has been so much mistaken by the monkish writers of the eleventh and twelfth centuries, it deserves further notice. In some ancient MSS. I find *Crom* used as an attribute of God: the same word occurs in the same sense in Arabic. *Cruth* is a form, shape; and *Cruathair* is the only word now used for God the Creator; it is probably the root of the Latin word. *Cruaith* is the genitive case, therefore, *Crom-Cruaith* implies, the *Lord of the Creation*: it is sometimes written *Crom-Cruach*, perhaps, signifying the hard and difficult devotion to be paid to *Crom*, as described above; but I rather believe, it is the fault of the transcriber.

The

The following extracts from oriental authors, will elucidate our Irish word *Crom* :

Heb. *Chrom*. (with an Heth.) optimates ; from whence *Heros*. Bates. Crit. Heb.

Arab. *Krim*, *Kerim*, one of the attributes of God ; a most religious man, a true believer. *Kiram*, venerable, noble. *Kerami*, most revered. *Kiramet*, a miracle, i. e. the work of God.

Perf. *Gawran*, worshippers of fire. *Keruger*, *Keruter*, an attribute of God. Richardson.

And in Castellus, under כרם *Crom* or *Kerem*, are the following observations.

Chaldee. Synagoga. Nomen lapidis pretiosi, Locus publicus.

Syr. Nomen Idoli.

Samarit. Nomen Lapidis.

Æthiop. Annus.

Arab. Honorificatus fuit ; Veneratus fuit ; Vir credens & religioni addictus ; Munificentia Dei ; Maximus ; Majestate verendus thronus ; Veneratio ; Gloria ; Signa a viris sanctis edita ; Nobilissimus ; Benedicta.

These sufficiently prove, that *Crom* was one of the attributes of the great God : hence, *cruius* signifies thunder ; *Crom-Leac*, the altar of the great God. *Magh* and *Mugh*, are Irish words, expressing the attributes of God ; in Hebrew, *Magen*, Nomen Dei, metaphoricè vocatur ; i. e. Clypeus. Thus, also the Irish, *Borr-Ceann*, God ; in Hebrew, *Bore-ruach* ; i. e. Creator venti. Amos iv. 13.

On the OIÐHCHE SHAMHNA, (Ee Owna) or Virgil of *Samán*, the peasants in Ireland assemble with sticks and clubs, (the emblems of laceration) going from house to house, collecting money, bread-cake,

butter, cheese, eggs, &c. &c. for the feast, repeating verses in honour of the solemnity, demanding preparations for the festival, in the name of St. Columb Kill, desiring them, to lay aside the *fatted calf*, and to bring forth the *black sheep*. The good women are employed in making the griddle cake and candles; these *last*, are sent from house to house in the vicinity, and are lighted up on the (Saman) next day, before *which* they pray, or are supposed to pray, for the *departed souls* of the donor. Every house abounds in the best viands they can afford: apples and nuts are devoured in abundance; the nut-shells are burnt, and from the ashes, many strange things are foretold: cabbages are torn up by the root: hemp seed is sown by the maidens, and they believe, that if they look back, they will see the apparition of the man intended for their future spouse: they hang a smock before the fire, on the close of the feast, and sit up all night, concealed in a corner of the room, convinced that his apparition will come down the chimney, and turn the smock; they throw a ball of yarn out of the window, and wind it on the reel within, convinced, that if they repeat the Pater Noster backwards, and look at the ball of yarn without, they will then also see his *sith* or apparition: (*f*) they dip for

(*f*) *Sith*, an apparition. *Sith-bbreog*, the same; i. e. the apparition of the *breo* or spirit, fire, æther, &c.—It is sometimes written *Sidb* & *Sigb*. שֵׁת Sheth, Heb. nates, podex, dæmon. Et hæc vox Judæis frequens est in ore, nam sub specie amicæ salutationis obvios Christianos in Polonia & Germania, sarcasticè & impiè compellant *Sbeth wilkome*; i. e. *podex vel dæmon salve*. *Sbedb* enim est Dæmon. Hinc *Setb* vel *Set*, quasi thesis vel positio, *semen*; viz. pro *Abele* substitutum, Bythner, Clav. Linguz Sanctæ

for apples in a tub of water, and endeavour to bring one up in the mouth; they suspend a cord with a cross-stick, with apples at one point, and candles lighted at the other, and endeavour to catch the apple, while it is in a circular motion, in the mouth; these, and many other superstitious ceremonies, the remains of Druidism, are observed on this holiday, which will never be eradicated, while the name of *Saman* is permitted to remain.

The inhabitants of *Siant*, (one of the western islands of Scotland) had an antient custom to sacrifice to a sea-god, called SHONY, (Shamhna) at All-hallow tide, in the manner following: The inhabitants round the island, came to the church of St. Mulvay, having each man his provision along with him; every family furnished a peck of malt, and this was brewed into ale; one of their number was picked out, to wade into the sea up to the middle, and, carrying a cup of ale in his hand, standing still, in that posture, cried out with a loud voice, saying, *Shony, I give you this cup of ale, hoping, that you'll be so kind, as to send us plenty of sea ware, for enriching our ground the ensuing year:* and so threw the cup of ale into the sea. This was performed at night time. At his return to land,

P 2

they

*Sitb-bhreog*, the same as *Sigb-brog*, a fairy; hence *bean-figbe*, plural *mna-figbe*, women fairies; credulously supposed by the common people, to be so affected to certain families, that they are heard to sing mournful lamentations about their houses by night, whenever any of the family labours under a sickness, which is to end by death: but, *no families*, which are not of an *ancient and noble stock*, (of oriental extraction, he should have said) are believed to be honoured with this fairy privilege. O'Brien's Dict. Hib.

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they all went to church, where there was a candle burning upon the altar; and then standing silent for a little time, one of them gave a signal, at which the candle was put out, and immediately all went to the fields, where they spent the remainder of the night, in drinking, dancing, and singing. *Martin's Western Islands*, p. 28.

From this passage, it is evident, that SAMAN was esteemed the angel presiding over the fruits of the earth, and was the same as MURDAD of the antient Persians, as before explained.

According to Pythagoras, the number two was the most unlucky; for which reason, our Hibernian Druids fixed this solemnity on the 2d day of November, or the month of Saman; and, for the like reason, the Romans removed the feast of Summanus, to the second month of the year; viz. to February.

### OF ALLHALLOW EVEN; vulgo, HALL E'EN, as also, NUTCRACK NIGHT.

From the Appendix to Brandt's Observations on Popular Antiquities. Newcastle upon Tyne. 1777. 8vo.

In the Antient Kalendar of the Church of Rome, so often cited, I find the following observation on the 1st of November;

*Festum stultorum veterum huc translatum est.*

The feast of fools is removed to this day.

Hallow E'en is the vigil of All Saints Day.

It is customary on this night, with young people in the North, to *diver* for apples, catch at them  
when

when stuck on at one end of a kind of hanging beam, at the other extremity of which, is fixed a lighted candle, and that with their mouths only, having their hands tied behind their backs; with many other fooleries.

Nuts and apples chiefly compose the entertainment; and, from the custom of flinging the former into the fire, it has, doubtless, had its vulgar name of nut-crack night. The catching at the apple and candle, at least, puts one in mind of the ancient game of the quintain, which is now almost forgotten, and of which a description may be found in Stowe's Survey of London.

Mr. Pennant, in his Tour in Scotland, tells us, that the young women there determine the figure and size of their husbands, by drawing cabbages on Allhallow Even, and, like the English, fling nuts into the fire.

This last custom, is beautifully described by Gay, in his *Spell*.

Two hazel nuts I threw into the flame,  
 And to each nut I gave a sweetheart's name;  
 This, with the loudest bounce, me sore amaz'd,  
 That in a flame of brightest colour blaz'd;  
 As blaz'd the nut, so may thy passion grow.

&c. &c.

The Rev. Mr. Shaw, in his History of the Province of Moray, seems to consider the festivity of this night, as a kind of *harvest-home* rejoicing: "A  
 " solemnity was kept, says he, on the eve of the  
 " first of November, as a thanksgiving for the safe  
 " ingathering of the produce of the fields. This,  
 " I am told, but have not seen it, is observed in

" *Buchan,*

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“*Buchan*, and other countries, by having *Hallow Eve fires* kindled on some rising ground.” (g)

He tells us, also, in that little fore-taste of his work, with which he favoured the Public, in an Appendix to Mr. Pennant’s Tour, that “on *Hal-low Even* they have several superstitious customs:” I wish he had given us particular descriptions of them, for general accounts are exceedingly unsatisfactory; curiosity is indeed tantalized, not relieved or gratified by them. End of the Appendix to Brandt.

The month of *Nollagh*, or *regeneration*, for so the word implies, appears to be borrowed from the *Ægyptians*: the great festival of the *Druids*, in this month, was about the 25th of *December*, the day fixed for the celebration of the birth of our Saviour. I therefore offer the following observations to the learned reader: The overflowing of the river *Adonis*, and the retreating of the waters, were periodical:

(g) *Cormac*, Abp. of *Cashel*, in the tenth Century, in his *Irish Glossary*, tells us, that, in his time, four great fires were lighted up, on the four great festivals of the *Druids*; viz. in *February*, *May*, *August*, and *November*: the *Irish* have dropt the fire of *November*, and substituted candles: the *Welsh* still retain the fire of *November*; but can give no reason for the illumination, says the author of *Letters from Snowden*.—I believe, his enquiry into this solemnity, was not very deep, for the *Welsh* are, in general, well acquainted with the ancient ceremonies of the *Druids*. These festivals shall be explained in future publications, as opportunity serves: they strengthen the assertion I have often made, that the customs of the common people of *Ireland*, and the *MSS.* still in being, afford more opportunities of explaining the tenets of the religion of the *Druids*, than those of any other people in the world, the *Brachmans* excepted.

cal: the first was fixed for the beginning of their mournings; so did a very extraordinary circumstance, point out to them precisely, when to change the mourning, into the most extravagant mirth and rejoicings. The Egyptians put a letter into a basket made of bulrushes, and with ceremonious incantations, delivered it to the river on its reflux, which carried it to the sea; and this letter, of its own accord, went to Byblis, about eighty leagues distant, where the women, who knew the time of its approach, received it with the greatest reverence: this letter informed them, that *Adonis* was *regenerated*, or come to life again; their mourning was immediately turned into joy, and the whole city filled with revelling and licentiousness. We meet with this story in Lucian: "There was," says he, "a man's head brought every year from Egypt  
 " to Byblis, over the sea, in the space of seven  
 " days, the winds carrying it with a divine gale,  
 " that it turneth not to the one way, nor to the other,  
 " but comes in a straight passage directly to Byb-  
 " lis; which, though it may seem miraculous, hap-  
 " pens every year, and did the same when I was  
 " there."

This is the reason, we so often see on old coins the *Dea Syria*, with a head in her hand: it is supposed, that Isaiah (xviii. 2.) alludes to this, where he denounces *woe to them who send ambassadors by sea, even in vessels of bulrushes upon the waters*. The word *Tsirim*, which we translate *ambassadors*, signifies idols; and Bochart, therefore, understands it, of the head of *Osiris*; which, he says, they sent *by the power of the devil*, from Egypt to Byblis: The LXX translate it by *ἠεροδάς ἐβλίνας*, as if they were  
 letters



letters that were sent to Byblis: The Irish antiquary could have informed them, that *os iris*, in their language, implies, *the holy or divine head*. This story is not unlike that published not many years since, in the life of St. Wenefrede, for the use of the pilgrims who visited her well, and which the editor very gravely endeavours to persuade us to believe: it is this; that she annually sent St. Beuno a curious embroidered waistcoat, and, wrapping it in a woollen cloth, cast it into her well, from whence it passed down the stream into the river, then into the sea, and landed near the monastery where St. *Beuno* dwelt, at *Clynnog*, near Carnarvon, many miles distant.

I shall conclude this subject with a passage from Porphyry, because, it was the sentiment of our Hibernian Druids.

“ We will sacrifice,” says he, “ but in a manner that is proper; bringing choice victims with the choicest of our faculties; burning and offering to God, who, as a wise man observed, is *above all, nothing sensual*: for nothing is joined to matter, which is not impure; and, therefore, incongruous to a nature, free from the contagion belonging to matter: for which reason, neither speech, which is produced by the voice, nor even internal or mental language, if it be infected with any disorder of the mind, is proper to be offered to God: but we worship God with an unspotted silence, and the most pure thoughts of his nature.”

These arguments were brought by the Heathens, to defend worshipping the images of their Gods; and their Gods, for aught we know to the contrary, were,

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were, when on earth, though their posterity soon fell into idolatry, as *good saints*, that is, as acceptable to Almighty God, and perhaps more so, than St. Francis, Ignatius Loyola, and a great many other Enthusiasts, who make a considerable figure in the Romish Kalendar.

OF